

A Kelantan Glossary.

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Introduction.

The omissions and shortcomings of this glossary will be obvious to the many Europeans who have some knowledge of Kelantan Malay. The only excuse for its publication is that I know of no other published collection of Kelantan phrases and idioms except Mr. A. J. Sturrock's article "Some Notes on the Kelantan Dialect," published in the *Journal of the R. A. S. (Straits Branch)* in December 1912, to which I am much indebted in the compilation of the following pages.

It has been my object to include (1) words and expressions peculiar to Kelantan, most of which have a Siamese origin, (2) words used in Kelantan in a different sense to that in which they are usually found in the F. M. S. and (3) words which, though common in literature, are rarely heard colloquially in the F. M. S., though daily used in ordinary speech by Kelantan Malays.

Most of the words included I have noted when first heard in the mouth of some Kelantan Malay: but some too have been in the first instance supplied me by various Malay clerks, whose assistance I gratefully acknowledge.

I am also indebted to Mr. R. O. Winstedt, to whom I showed this collection, for criticism and advice.

In such a compilation as this, spelling presents an unusual difficulty; since most of the words being essentially colloquial and rarely if ever written, there is no standard. I have in the majority of cases followed phonetic spelling.

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Pronunciation.

Malay as talked in Kelantan is in many ways different from the language spoken in the Western States: and the European who comes here from the other side hears a jargon, the worst feature of which (from his point of view) is not the intersprinkling of Siamese or local terms, which he may soon pick up for practical purposes, but the clippings and contortions of words he used to know but in their new form fails to recognise. Nor is the difficulty confined to Europeans: Malays from Perak or Selangor find it almost as hard at first to understand or make themselves understood.

The following are a few of the more obvious differences in Kelantan pronunciation as compared to that of the Western States.

- (1) Final - *a* - *ah* - *ak* - *ar* become - *aw*.

Every where there is a tendency among Malays to pronounce *apa* or *mana*, when spoken by themselves, as if they were *apah* or *manah*: in Kelantan this is intensified, and the sound is definitely *apaw*, *manaw*, *kitaw*, etc.

So too one hears *timaw* for *timah*, *kakaw* for *kakak* and (though less pronouncedly) *bësor* for *bësar*.

- (2) Final -*am*, -*ang*, -*an* become - *ain*.

Words like *pêtang*, *tuan*, are pronounced so as to rhyme exactly with the French termination—*ain* in “*demain*” or “*bain* :” *e.g.* “*Awang datang samalam, Tuan,*” has a nasal ring very different to the effect of the same sentence pronounced on the other side.

But most monosyllables, *e.g.* *lain*, *kain* and *main* are exceptions to this rule, and are pronounced as elsewhere. *Cham* however becomes “*chain*.”

- (3) Final - *ai* become - *ã*.

e.g. *pakai* is pronounced *pakã*, *tupai* is pronounced *tupã*.

- (4) Medial - *m* or *n* before another consonant is omitted.

Thus *Kēlantān* becomes *Kēlātāin*, and *tumpat tupat*: in the case of the latter word, the final - *t* is practically inaudible, and thus the pronunciation of *tumpat* is indistinguishable from that of *tupai* noted above.

- (5) Final - *s* inaudible in many words.

e.g. *lēpa* for *lēpas*, *sa-bala* for *sa-balas* (resembling) *sa-bēla* for *sa-bēlas* (eleven). But the -*s* here taken away is reinstated sometimes where it has no business to be, *e.g.* *duas* for *dua*, *Dollas* for *Dollah*, *pulos* for *puloh*, and *bharus* for *bharu*.

- (6) Medial - *ng* before *k* is often omitted.

Thus *longkah* (which takes the place of the more common *lekong* in the F. M. S.) becomes *lokah* and *chongkil choki*.

Phrases for Divisions of Time.

Of the phrases given in Maxwell's Grammar, a few only are heard in Kelantan in common use, viz.

Jindera budak, about 9 p.m.

Tuli tenggala muda, about 9 a.m.

Tuli tenggala tua, about 11 a.m.

Lepas sembayang jumaat is more commonly heard than the technical phrase “*lepas baadah salah*.”

The ordinary Kelantan Raiat more often employs, in place of these picturesque phrases, the name of the Mohammedan periods of prayer, somewhat loosely, to denote stages of the day, viz.

Dlohor: any time from 12 noon to 2 p.m., and *lepas Dlohor* 2 p.m. to 3 p.m. [So too *pernama Dlohor*, the middle of the period, for 1 p.m. and even for 1 a.m.].

Asar: Any time from 3.30 p.m. to about 6 p.m.

Maghrib and *Isha* for after dark.

Suboh, daybreak, does not trouble him much: [*bělum chěrah* or *bělum ayam terkukor* is the phrase he employs for that period].

But the only way by which he can denote at all accurately at what o'clock a given event took place, and the method he feels most at home in using, is by pointing and indicating "matahari bagitu," taking himself as noon, behind his back as A.M. and in front of him as P.M.

Numbers.

"*Lěkor*" a score is in common use to describe numbers in the twenties. One never hears *dua puloh tujuh* naturally from a Kelantan Malay but *tujuh lěkor*.

Again the use of *těngah* is commoner than on the other side: *Těngah ampat puloh*, not *tiga puloh lima*.

Sa', abbreviated from *satu* is common: *tiga puloh sa'*, *korang sa' ampat puloh*.

In expressing sums which fall short of a round sum by 50 cts. use is made of *sa'mas*, e.g. *korang sa'mas \$50*, = \$49.50 cts.

Personal Pronouns.

The most remarkable use is that of *kita* for "you." This is rather a polite use, or rather *kamu* is ruder. *Kita* (pron. *kitaw*) is the usual word.

It is also often used for "I."

Děma is often heard for "they." It is really a corruption of *dia sumua*, but illogically enough it is sometimes used for *dia*, "he," singular, and even for "you."

ACHAP KALI.

Often.

AMBO.

Pronounced 'mbu. Elephant language: said by the driver to make a kneeling elephant get up.

ANCHAK.

Drying fish screens.

ANDOR.

The cry of ploughman to his lembu to urge it to go to the left, pronounced *No No*: to the right is *cha chi chi*.

- ANGIN BESAR. The great wind which swept Kelantan from shore to ulu about 30 years ago, tearing up houses and trees, lifting boats out of rivers and depositing them on dry land. This dates everything to the older generation in Kelantan, just as the "entry of the *orang puteh*" does in the F. M. S.
- ANJING. *Menganjing*, to pull one's leg, try to be funny.
- APAR-APAR. Jelly fish.
- ARA. *Tiada ara = tiada daya upaya*, "Impossible."
- AREK-AREK. *cp. Tidor ayam*: to doze, but with one's ears open for any unusual sound: not fast asleep.
- AWAK. *Awak-awak përahu*: the crew of a boat, *anak përahu*.
- AYAR. Of children and animals, something like *Nakal*: "up to tricks," "restless," "a handful."
- BABOK. Stupid.
- BADA. *Bada-bada* is a phrase expressing inevitability, *nolens volens*.
- BADIK. A small dagger = the Phg. *tumbok lada*.
- BAGIH. A form of *pëtëri* without music: the *bagih* is the medium who shakes his head until he gets into a trance, and then replies to the questions of the *Mindo (Bomo)*.
- BALAH. Quarrel, ill feeling, grudge. *Kita berbalah sa-umur*, "we have an old feud."
- BALAR-LAH. = *Tid'apa, biar-lah*.
- BALAS. With prefix *sa-*: *sa-balas* (q.v.) *dëngan* = resembling. An odd sounding phrase is sometimes heard: it sounds like *Balah itu kenek*: this is really *sa-balas dëngan itu-kah ini?*, a question, and resolves itself into the more simple *Bagitu-kah?*
- BALEK. *Balek sana 30* = more than 30.
- BALOH. = *Jelapang*, padi granary.
- BANGAT. To hasten, hurry.
- BARAT. Indicates Southern Siam, as *Timor* indicates Singapore, Johore and F. M. S. (vide *Menimor*).
- BAROH. A wet rice field (pron. *Barus*) = *Sawah*.

- BEKA. *Běr-běka* flirting, carrying on an intrigue.
- BEKAL. Common colloquially for food, provisions.
- BEKAS. *Běkas Toh Kweng*, the ex-Penghulu.
- BELIMBING KRIS. The Kelantan name for the fruit called *bělimbang manis* in Pahang, because it is used for cleaning the blade of a *kris*.
- BENAR. *Orang kěběnaran* = *orang bunian*, the good fairies in the jungle. *Orang kěběneran* is also a common euphemism for Government servants, especially Police: cp. *orang tengah*.
- BENKENG. pron: *běkeng*: fierce, irascible, of men as well as animals.
- BERBEWAH. To give a wake (*kěnduri*) for the dead.
- BERHUMA. Rice planted on a cleared patch of jungle, distinct from *tugalan* (q.v.), although the method of planting on each is the same.
- BERI *Pěmbrián hidup* = *hěbah*, a gift inter vivos.
- BERLAGA. Not confined to the fighting of large animals. In fact *běrlaga ayam* is more commonly heard than *menyabong*. *Běrlaga angin*, to get on well with a person. *Tiada běrlaga angin*, "I can't stand him."
- BICHARA. *Bichara mal*, a civil case.
Bichara jěniaiah, a criminal case.
Kěrat bichara, to give judgment.
- BOJING. Hair brushed with a parting: = *suak*, *berkěrol* (Johore).
- BONG. A cock-pit.
- BUAH. *Dua buah rumah* does not necessarily mean two separate houses (which would be indicated by the use of *suku*) but two divisions or rooms of what we should call the same house, separated by an uncovered passage (*jěmuran*).
- BUAS. Besides its ordinary meaning 'fierce,' 'wild' of animals, *buas* is used of a naughty mischievous child. Applied to grown up persons it means immoral.
- BUJANG. The usual word for widow: *janda* is rarely used.

- BULEH KELIK. "To get back" a thing that was lost: *buleh* here has its full possessive sense = posse rei.
- BUROK. An odd use "*Toh Kweng Burok*;" the ex-Penghulu, cp. *bekas*.
- BUTIR. A small lump on the surface of a *lumbu's* skin which the owner will quote as his distinguishing mark, cp. *pusaran*. *Butir* is also the numeral coefficient used with *pusaran* and *padang* (padi field) besides its normal use with fruit, jewels, seeds, etc.
- CHA CHI CHI. The cry of a ploughman ordering his *lumbu* to go to the right.
- CHAK. = *changkul*: *chak bétul* = a 'hoe.'
- CHAK DOH. Dirty cooking: *masaknya chakdoh sangat*.
- CHANCHANG. Standing upright.
- CHATOK, MENYATOK. To sit or squat (*duduk bersila*).
- CHEBIK. To carry in the fingers, with arm at full length hanging down.
- CHEDERA. Maimed (= *kudong*). *Mata chëdëra*, squinting, cp. *përit*.
- CHEDONGAN. *Tanah chëdongan* = sawah, bendang, a rice swamp to which the rice seed is transplanted from a nursery. Vide *tugalan* and *bërhuma*.
- CHE WEH. *Che Che Weh* a euphemism for tiger in jungle.
- CHELIKA. = *chërdek*, cunning, but always in bad sense.
- CHEMOH. = *jëmu*. Sated, "fed up."
- CHENDANA. A *sireh* set.
- CHERAH. *Korang chërah* = *korang përeksa*, but more polite: "I am afraid I don't know." "It is not clear."
- CHOKIH. To carry on a stick over the shoulder.
- CHUT. "To let go," when one has one end of a rope, or to "let out" the string of a kite.
- DAMAH. To lose money in speculation.
- DAPAT. Common for to recover from illness with or without the addition of *sihat*. *Dapat sadikit* "A bit better."
- DEKA. With one arm deformed *i.e.* bent.

- DEMA. "They" a corruption of *dia sĕmua* but sometimes used illogically for *dia* singular and sometimes for "you."
- DENING. *Sa-dĕning* = "a pair," used only of yoked oxen.
- DEPA. The *dĕpa* in use in Kelantan is the Siamese, 6.6 feet.
- DERAK. "To find out" = *pareksa, siasat*.
- DERAR. *Bĕrdĕrar* = *bĕrgilir*, taking turn and turn about.
- DONG. *Hĕrta dong* = property which one possessed prior to marriage, as opposed to property acquired during marriage, (sa-charian).
- EMMING. Very, excessively. *Embing dia kĕna hukum*, "he got a heavy sentence."
- ENDOR. Cradle.
- GAGOK. = *gagap*, to stammer.
- GAK. An affix = *juga* (vide *siat*).
- GAYONG. *Bĕrgayong* = the dance known as *bĕrsilat*, (which term is rarely heard).
- GEGER-GEGER. = *Bising*, to make a row (colloquial).
- GELAR. Breadth of horns. *Tandok sama gĕlar* = horns the same breadth all the way.
- GEMOLAH. = *Si mati*, "the deceased."
- GERAI. = *Pangkeng*. Not confined to the marriage couch, but = sleeping bench, generally. It is also used of Market Stalls.
- GERUN. (1) Faintness at the sight of blood: (2) dizziness at high altitudes, and the feeling one must fall. Cp. *gayat*, and (Phg.) *sĕrun*.
- GETEK. "Also."
- GOK. (hard g) = Gaol. *Gok ayam* = *Rĕban*.
- GONDEK. *Tandok gondok* = drooping horns (= *tandok badul*).
- GONG. Stupid.
- GU. *Sa-gu* "a pair" (of rings) besides a "yoke" of oxen. *Gu lak ini* = *sa-rupa dĕngan ini*, "another exactly the same."
- GUAMAN. A court case. *Anak guaman* = parties to a case. *Bĕrguam*, to go to law.
- GUDANG. Usual for a shop. *Kĕdai* is a market stall.
- GUNDOL. A tally.

- GURI. If a shopkeeper tells you to *běrguri*, it means that for your first purchase of all you must pay cash but for anything else you will be allowed credit.
- HABOK. *Tiada sa-keteh habok* (or *habu*), an emphatic negative, "There is none at all:" "It is all gone." *Sa-keteh* is only found in this phrase. *Ta'pakai sa-kali habok*, "I never use it at all."
- HAK. (Arab, = "property"), the common possessive pronoun in Kelantan. *Hak kita* = mine (*sahaja punya*). Not used as an adjective: one cannot say *Rumah hak kita* for "my house," but *Rumah itu hak kita* for "That is my house" is correct. Sometimes *Hak ini*, i.e. "this" simply: or *hak tua*, "the old one."
- HALA. Direction: *Hala ka darat*. *Hala ka sana*, in that direction.
- HERAU. *Ta'herau = ta pěduli*, "don't care."
- HUNGGAL. (pron: *honggal*), to hasten, run quickly.
- HUSANG. *Běras husang*, rice over from last year.
- HUTANG. In Kelantan is used as a delicate way of referring to a loan. Few Malays will openly say "I want to *pinjam* \$5 from you:" but most will suggest that they shall *hutang* you as much as they think you are good for.
- IBU. *Sa ibu, dua ibu*, etc: "once," "twice," etc. of blows, stabs, snake bites and insect stings.
- IGAT. = *tangkap*, to catch or arrest.
- IKAT TANGAN. A method of making one's guests pay—and overpay—for their dinner or entertainment by sending round the hat.
- JAM. A round in cock fighting, marked by the fall of a small cup with a hole in the bottom, which is placed in a bowl of water: when it is full it sinks, and the round is over.
- JANGAK. Used of men and women = "smart," "got up to kill," e.g. *pakai jangak*. So "mahu jangak ka-mana?" "Where are you off to, dressed in all your best?"
- JEBAT. = Black.

- JEMOK. *Běrjëmok* = *muafakat*, to consult.
- JEMURAN. The uncovered passage connecting two divisions of a Malay house (2 buah rumah).
- JENALIAH. *Bichara jënaiah* = "a criminal case."
- JENALIT. = *biasa*, familiar with, well acquainted with.
- JENTING. With one leg shorter than the other.
- JERAGAN. (a corruption of *juru agong*), the usual word for Captain of a boat (*nakhoda*).
- JERIT. The usual word for "to call out" (*tëriak*) is *mënjërit*. It generally implies alarm or excitement but not necessarily great fear.
- JUJOK. *Bërujuk*. In single file.
- JUJU. Said by driver to make an elephant pick up something and give it to him.
- JURU. Much used in Kelantan to express an agent: e.g. *juru pëmikat*, *juru silam*, *juru tukang* and *jeragan* noted above. It is often used where in the F. M. S. the prefix *për-* would suffice: thus of a *lëmbu*, "Mat was pulling it, Ali driving it from behind, Mat *juru hëret*, Ali *juru hambat*. JURU KAKAK, a distinctive use of *juru* for an extra domestic servant or assistant at an entertainment.
- JURUS. Clever, smart. So negatively *ta'bërapa jurus*, "Not quite all there."
- KADAH. *Bërkādah* = different; *bërbëza* (which is rarely used).
- KAKAK. The usual word for *abang*, elder brother. To specify the female, *Kak nik* or *Kak wan* is used. (2) *Kakak bulan yang habis*, = the month before last.
- KASA. A brass "cagestand" or plate for eatables on a pedestal.
- KECHEK. Very common for "to chat." It often implies an intrigue. *Dia këchek bëtina hamba sa-umur*, "he is always trying to flirt with my wife."
- KECHOK. = *Kekok*, awkward, clumsy.
- KEDAI. A market stall. *Gudang* is "shop."
- KEKAH. To bite, of dogs or humans in a fight.
- KELEH. Usual word for "to see."

- KELEPEK. With sticking out ears.
- KELIK. To return. *Buleh kĕlik* = to get back (something that was lost).
- KELINTASAN. *Kĕna kĕlantasan* = *tĕrkĕna*, is to be struck by an evil spirit of any kind, *e.g.* resident in a well or ditch which one passes.
- KELOK. To call out (= *teriak*). *Sa-jauh mana rumah kita dĕngan rumah dia? Kĕlok dĕngar.* "How far is your house from his? Within earshot."
- KEMESEK. Easily done, not difficult.
- KENALING. Trembling from fear, = *mĕnggĕlitar*.
- KENDERI. 3 cents (not a coin): *Sa-kĕndĕri dua*, a paraphrase for "cheap."
- KEPALA. *Sa-kĕpala*, a team or troop: less common than *sa-puak*.
- KEPING. *Satu kĕping* = a 'pitis' (q.v.).
- KERAJA. = *chukai*, duty, tax.
- KERAT. *Bichara*, to give judgment: *kĕralau* a judgment.
- KEREK. (= *Rapat*) too close together, *e.g.* of trees too closely planted.
- KERJA. (Besides "work" the usual name for any kind of entertainment (*kĕnduri*)"—*tuau kĕrja*, the giver of the entertainment.
- KERTO. The wooden clapper or bell around the neck of buffaloes cattle or sheep (= *kĕron-chong*).
- KESOK. = *Kĕsak* (F. M. S.) to move up, make room.
- KETAM. *Mĕngĕtam padi*, the usual word for harvest (= Phg. *menuai*).
- KETERAI. An acid fruit, something between a *jambu* and a *belimbing*.
- KETING. = Knee of a *lĕmbu* or *kĕrbau* (not Tendo Achilles). (2) *Mĕngĕting* = to claim.
- KHABAR. 'Ta'khabar' unconscious; more common than "ta' sadar."
- KIRA. A very common Kelantan word: it is used of the preliminaries before money changes hands in any kind of transaction. *E.g.* "*kira bĕras*" = to see about buying rice. (2) *Masok kira*, to interfere, to be a busy body.

- KIRIM. To entrust money or anything else to another's keeping (= *përchayakan*).
- KITA. The usual word for "you."
- KOHOR. *Kohor dahulu* = *sabar dahulu*, wait a little: *kohor kohor* = *përlahan-përlahan*, "slowly." Sometimes also *chakap kohor-kohor*, to speak softly.
- KOLEK. Not a little canoe like the Tioman *kolek*, but a big fishing boat costing about \$200 like the Pahang *Jalak*.
- KUDI. A unit of timber measure = 20 *këping*.
- KUET. Said by driver to make an elephant clear branches etc. out of his way.
- KUKAR. *Kukar kukar* (onomat.) for the restless moving of oxen in the stable.
- KUPANG. 12½ cents, not 10 (not a coin).
- KUPI. A small tin box.
- KUPIN. = *Sengau*, talking through the nose.
- KUTIR. To pinch, or nip with fingers.
- KWENG. Siamese. The territorial division in Kelantan which corresponds to a Mukim in the F. M. S. *Toh Kweng* corresponds to the *Penghulu*, a word used in Kelantan exclusively for the petition writer or 'lawyer burok.' *Mukim* is a "Surau" or Mosque division.
- LABOT. Naturally, probably: *labot-nya jika hujan bagini bah-lah sungai*—"If it goes on raining like this, the river will surely flood." cp. *lazim*; "judging from experience I should say."
- LAH, OR LAHKAN. (*sahaja*) to let alone, not to interfere; *orang Europa bërperang orang Mërikan dia lahkan sahaja*.
- LAH LOH. Come on, hurry up.
- LAIUT. Of horns of cattle, sloping outwards slightly at the tips.
- LANAS. = *Nanas*, Pineapple.
- LATLAU. Irregularly "*Dia datang latlau*:" "sometimes he comes, sometimes he does not."
- PELAWAK. To lie—more common than *Bohong*.
- LAYANG. *Layang rumah* = the eaves.
- BERLELEK. (= *tërlondek*) of a sarong carelessly tied around the breast.

- LELEK. (1) The same "alike:" it can be used alone or following *sa-rupa*. "*Moga ini leklek dengan itu*," "This article is exactly the same as that."
(2) 'Verily, in truth' *lek lek dia pukul Awang, tĕlapi ta' mĕngaku*, he truly did hit A, but won't admit it."
- LEMPAR. To cast or throw. Cp. *pĕkong*.
- LE-IT. = *Lumat*, "fine," of flour.
- LEREH. *Orang lĕreh*, a rolling stone, one who does not stick long at one job.
- LIAR. = *Chĕrdik* (common).
- LICHIN LEYEH }
OR }
LICHIN DALIK } All spent, all finished (of money).
- LJKONG. To surround.
- LOH LAH. Ignorant, stupid, often followed by *bodok* —Generally in a limited sense of stupid = hasty, of a man who goes and does a thing straight off without taking sufficient thought.
- LOH-LOH. Immediately, at once.
- LOH INI. (Pronounced *laŭni*) now = *sakarang*.
- LORAT. (? From *gĕlorat*, = *gĕlora*) = *bangat* "to hurry."
- LOH LEH. To dawdle.
- MAK. *Ber Mak-anak* = *bĕrmađu*, the relationship of 2 wives to the same husband.
- MAK CHIK. Aunt.
- MAK-NGAH. = Late, unpunctual.
- MAI. *Bĕri mai* = to suckle, *menyusukan*.
- MAL. *Bichara mal* = A civil case.
- MAS. *Sa-mas* = 50 cents.
- MASOK KIRA. *Dia sĕlalu masok kira* = he is a busy body, meddler. (Cp. Pahang *Ganggu*, *sĕleweng*).
- MENDA. *Bĕli menda* = to get a thing cheap.
- MENGETING. To claim = *tuntut*.
- MENIMOR. "To adopt Eastern habits," said of a person just returned from a more civilised country *e.g.* Johore, Singapore, or even from the F. M. S. (though not east of Kelantan) and adopting un-Kelantan talk and habits which include the saying of *punya* every other word.

- MENUNGGAH. Of thing sold one for one *pitis* (a coin $\frac{1}{2}$ cents [like "one a penny"]) a *pitis* being the chief unit of currency in the Market. *Jual mēnunggah* = 'a *pitis* each.'
- MENYATOK. To "Squat," *běrsila*.
- MENYIRAU. (Onomat:) "lowing" of oxen.
- MESTAH. *Buah mesta* = *manggis* the mangosteen.
- MINDO. The *Bomo* in a 'Bagih' q.v.
- MOGA. A "thing"—vague, nonspecific—"Moga ini" 'this article' "this what's-its-name."
- MOLEK. Pretty, excellent = the Pahang *Elok*.
- MOREH. The Kelantan variation of *Marah*.
- MUDA. *Anak muda*, "virgin:" more common than *anak darah*.
- MULIH. A small mark like the *Pusaran* q.v.
- NANGGA. Ploughshare.
- NEBING. (Siamese) the *Kětua of a Kampong*. These are the administrative officers under the Toh Kweng (Penghulu).
- NYA. Attached after personal pronouns without any special meaning, e.g. *Hamba-nya* "I" and *itu-nya*. *Ini-lah Sayid-nya*, "This is Sayid."
- OK. Bearable, of sickness or a wound.
- OLENG. "Rolling" of a boat, from *bergoleng*.
- PADANG. A padi field, or stretch of padi fields.
- PAKAU. A small hillock = (Pk.) *changkat*.
- PALU. Land given to bride in part or wholly instead of the usual cash "*bělanja kahwin*."
- PANGAN. *Orang Pangan* = Sakai.
- PANGGONG AYER. A dam on a watercourse.
- PATAH TABUAN. A description of dark red colour, but lighter than *Nibong*. Black with some dark red.
- PATUT. Used differently to its common use, as "probable." *Patut Mat churi lěmbu itu* "I suspect Mat stole that cow."
- PA'UBI. A silly ass. "*Jangan buat pa' ubi děngan hamba*," don't play the fool with me.
- PAUH. *Buah Manggah*, Manggo.

- PATAH TABUAN. A description of dark red colour, but lighter than "*Nibong*." Black with some dark red.
- PEKONG. To throw = *baling*.
- PELEKA. = *herau* (q.v.) to take notice of, pay attention to.
- PELIMA GELANGGONG. On the day that a *běrsilat* pupil "passes" and emerges from his novitiate he is said to be the "*pělima gělanggong*," and gives a feed and presents (a *Songkok*, etc.) to his *guru*. He is now eligible to be a teacher himself.
- PENAKA. *P. děngan* "like," identical with.
- PENGAS. Lascivious, fast, of a young girl.
- PENGHULU. A native pleader or petition writer, generally used disparagingly as *lawyer burok*. (The F. M. S. *Pěngghulu* corresponds to the *Toh Kweng*).
- PENJURU. A land measure, 400 square *depa*. $2\frac{1}{2}$ *penjuru* = 1 acre.
- PERAH PERAIL. Onomatopoeic sound for rain. "Drip drip."
- PERAT PERAT. Onomatopoeic sound for foot steps "Pit pat."
- PERAK. The most common word for money generally: when speaking of coins it means dollar pieces exclusively.
- PERHISAB. (From Arabic *Hisab* which ordinarily means "to calculate") used in Kelantan for "to search," e.g. of a Policeman searching a house on a search warrant, pron. *Pěsa*.
- PERIT PERIT. *Mata*: Squinting or twitching eyes: cp. *chě-děra*.
- PERLAHAN. *Chakap perlahan perlahan* to speak softly (not "slowly").
- PERNAMA. *Pěrnama bulan* the full moon: the kampong man's ability to date an event is generally confined to saying whether it occurred *bělum pěrnama* or *lěpas pěrnama*—before or after the middle of the month. *Pěrnama dlohor*: about 1 p.m., i.e. the middle of the period.

- PETERI. *Bermain pětëri*, any kind of incantation or magic seance, but usually in a sick house. The *pětëri* is the medium who becoming possessed drives out the evil spirit from the sick person. Unlike the *běrbagih* (q.v.) it is a musical ceremony.
- PERWAI-WAI. A notice; *pěrwawakan*, to give notice.
- PETOLOH. A pimp.
- PITIS. A round tin coin with a hole in the centre
5 go to a cent.
- POHO'. Soft, properly cooked of meat.
- PO' NGOH. Irritable.
- PONGOK. *Sombong*.
- PONGSU. Ant heap = *busut*, which is rarely used.
- PUAK. *Sa-puak*, a troop, band: cp. *kěpala*.
- PUENG. *Běrpuang*, to struggle with someone detaining you and try to get away.
- PUNAH. Adjective, 'wicked.'
- PUNJOR. \$20 *punjor*, = \$20 odd.
- PUSARAN. The natural centre of a crest of hair on cattle, corresponding to the crown of a head of hair. A Malay owner will carefully count these and, if his bullock be lost, can enumerate how many *pusaran* it had and where.
- PUTING. A numeral coefficient with teeth.
- RAJIN. *Ta' rajin* = never, *ta' pernah*.
- RASA. *Běrasa* = *uzur*, indisposed.
- RATING. *Běrating* *běrsabit*, connected with.
- REK NGAM. *Padi rek ngam* is rice planted in a swamp (*baroh*, q.v.) but reaped before the Monsoon, when the padi *chědongan* (q.v.) has only a short time been moved from the nursery.
- REMBAS. To hurl to the ground: *běrembas*, to struggle.
- RIANG. Elephant language: said by the driver to make the elephant avoid a tree.
- RIYAL. The common word for the Straits dollar (*ringgit*).
- RIOK. 'Lame,' not the result of a fracture.
- RODONG. Companion. *Běradong děngan*, in company with.

- ROK. *Hutan rok* = bĕlukar.
- ROMPONG. Lacking a nose.
- ROYANG. (Pron: *Royain*) the wayang Kulit.
- ROYAT. The Arabic for narrative (= *riwayat*): this is the common Kelantan word for "to tell," and may be used equally well for *kata*, *bilang*, *chĕritakan* and *khabarkan* (pronounced *roya*).
- SA- This prefix is often put before an adjective or adverb of time or place, followed by *mana* in a question. Thus *sa-jauh mana*, *sa-bĕsar mana*, how far?, how big? *Sa-lama mana dĕngan loh ini?* How long ago?
- SA-BALAS. *Sa-balas dĕngan* = resembling, like (pron. *sĕbĕlĕ*).
- SA-'IK. (Pron: dissyllabic) 'Warm' of body, damp with slight perspiration.
- SAIN. 'Intimate with,' 'friendly with:' = *kawan*. Not only "travelling together." *Hamba bĕrsain dĕngan dia sa-umur*, I am an old friend of his.
- SAKAR. Persian, for sugar, is common, not *gula*.
- SAKENDRI DUA. A paraphrase for "cheap," a *kĕndri* being 3 cents (not a coin).
- SALALU. The universal word for continuity of action = forthwith, straightway. *Langsong* is rare.
- SA-MARAP. The distance from the elbow to the knuckles of the clenched fist: *i.e.* less than a hasta by the length of the fingers.
- SA-MENTARA. Usual word for boundary (*sĕmpadan*).
- SAMPENG. (pron: *sĕpeng*): *rumah sĕpeng* a brothel.
- SA-PENANAK NASI. A paraphrase for $\frac{1}{4}$ hour: as long as it takes to cook a plate of rice.
- SA-TANGAN. = *Tengkolok*, a head kerchief.
- SA-UMUR. The usual phrase for "a long time," but not necessarily "all my life," "a lifetime." Also "often," "always:" *Dia mari sa-umur*, "he often comes." *Dia makan chandu sa-umur*, "he is always smoking chandu."
- SELIBAH. *Bĕrsĕlibah*, confused, not clear.
- SEMPING. Lacking an ear.

- SENARAI. A list.
- SENDONG. To 'tie up securely' a boat or buffalo.
- SENGELING. = *dengan sĕngaja*, "on purpose."
- SENG. = *lagi. Hitam seng*, 'blacker.'
- SER. Only found in negative. *Ta ser = ta mahu*.
Cp. Phg. *Ta'amboh*. [pron: *Tă sây*].
There is an expression pronounced *say ay*, an abbreviation of *Ta' ser ayer* = "water funk" of children, but extended so as to include dislike of mud and even of medicine. [The same word as *Sir*, lust].
- SERAMPANG. A fork.
- SEREK. If one happens to pass a lot of things in a heap and picks one up and takes it away, one is said to *sĕrek sadikit*.
- SEROH SERAH. (onomatopoeic) Scratching on floor, etc.
- SERUNAI. The *batang sĕrunai* is that part of a *sarong kris* which is just below the cross piece (*sampiran*) and just above the join with the *batang* proper.
- SIAT GAK. = *Jangan-lah*.
- SILAM. *Hukum menyilam*, the ordeal by diving.
- SODOK UDANG. Of horns, = sticking straight out. Elsewhere cp. *Sinar matahari*.
- SUAR. Before a bull fight, the animals which are to fight are taken in couples to look at one another across a hurdle, and it is then decided whether in size and demeanour they are properly matched. This mutual inspection is called *Bĕrsuar*.
- SUKU. Separate, distinct. *Rumah suku*, a separate house. *Dudok suku*, I live elsewhere.
- SUSUT. The general word for "to hide," apparently an extension of its literary and western meaning "To place under."
- TAKUT. Often used like "I fear," "I am afraid" colloquially in English when fear is not really meant, e.g. *Takut dia tiada*, "I am afraid he may be away." Really = 'perhaps.' *Rumah siapa ini? takut hak Che Mat*, "Whose house is this? may be Che Mat's."

- TALI TANGAN. More common than *gělang* for 'bracelets.'
- TANDEH. *Senyap tandeh* or *chuchi tandeh* = *sudah habis*, all finished.
- TANYIH. To urge on a cock to fight.
- TAR. *Roma buah tar muda*, a description of colour of animals, light red yellow (? from lontar).
- TEBENG. To try vainly, persist in a useless effort. "*Jangan-lah tēbeng*," "its no good."
- TEH. As an affix is a superlative: *mahal teh*, "very dear," often sarcastically "*molek teh*," "what a beauty."
- TEJUIH. Prominent teeth.
- TENGAH. *Orang tēngah* = Government servants, especially Police.
- TEPONG. Usual where in F. M. S. they would say *kueh*.
- TERUNAI. *Anak tērunai* bridegroom.
- TETIROK. Snipe. *Berkek* is rarely used.
- THABIT, SABIT. (Arab.) Connected. *Ini tidak bērsabit dēngan hamba*, "This has nothing to do with me." Also *Hamba bērsabit dēngan dia*, "He is a connection (relative) of mine."
- TIBANG. To hit with a stick.
- TOHOK. To throw away as useless (*buang*).
- TOKOK. *Bertakok*, to wrestle.
- TOPENG. *Tiang topeng*, the foremast.
- TUBA TIKUS. Arsenic.
- TUGALAN. *Padi tugalan*, distinct from *berhuma* because the latter always means that jungle has been cleared, whereas *padi tugalan* is on a flat rice field, from a distance exactly like *chēdongan* or *baroh* (q.v.) but it is higher ground, and the rice is planted direct therein (and not transplanted from a nursery), with the *tugal* as in *bērhuma*.
- TUKIR. A cylindrical vessel: prond: *Tōkēh*.
- UCHAH ACHEH. = *Goyang-goyang*, of reeling gait.
- UTUN. Appeal.
- WAU. A kite.
- WANGAN. A 'lot' of land, = *sa-kěping*.

WEH. An interjectory affix of alarm. *Bangat weh* Quick! *Pēnchuri weh*. Thieves!

Notes on the *Hukum Menyilam* and the *Hukum Ber-chelor*.

The following is a literal translation of an account of the Test by Immersion and the Test by Scalding given by a Kelantan Malay.

“About twenty years ago, before there were white men in Kelantan, cases of libel, jealousy, disputed lands, quarrelling, etc., were tried by the old Malay Judges appointed by the reigning Sultan.

“Sometimes it was hard for the judge to arrive at a decision, as both the plaintiff and the defendant were willing to swear in the mosque with the Koran on their heads. The judge then came out of the balai followed by the Court Officials, the parties to the case, and a crowd of spectators. Proceeding to the river bank, the judge ordered the Court Officials to catch hold of two male passers by, who were not in any way connected with the matter. The Judge allotted one as champion to the plaintiff and the other to the defendant, and ordered them both to dive under water 5 or 6 feet deep, holding fast to the posts which had been fixed in the river bed. The party, whose champion rose to the surface first lost the case.

“Another time two wrong doers were arrested for theft by the Budak Raja,” who did the work of Policemen now-a-days. These two men accused each other of the crime, and both were willing to swear or do whatever the judge ordered. The judge called the Imam, who wrote something on a piece of metal, which was placed in a big pan full of coconut oil. The oil was then heated until it boiled, and the two men were then ordered, in front of the guards and the assembled people, to plunge their hands in and take out the piece of metal.

“It is wonderful to relate that by some magic in the metal the one who succeeded in seizing and drawing it out escaped scalding, and he was declared innocent. But the other, who was adjudged to be the culprit, had to suffer the consequence of plunging his hand in the boiling oil.

“This method of deciding a case, called “Berchelor” was often employed.”